

## Questions And Answers On Manhaj

Shaykh Muhammad Musa Nasr (Hafidhahu'Llah)

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**[Q]:** How should one make Hajar (abandonment/boycott) of a Person of innovation? Clarify the point on avoiding reading books written by people who have left the correct manhaj (the methodology of the salaf i.e. surroorees). Is it permissible to read their books if it is not on the subject of their misguidance (going astray). If not what about their argument that Imaam Bukhari had an incorrect belief on the creation of the Qur'aan (its recitation is created or words to this effect) - so why do you read books written by this Imaam?

**[A]:** "First of all, taking from the books of the People of Innovation, this is for the scholars. For it is the scholar who will distinguish between the good and the bad. As for if the person is unlettered, ignorant or a beginning student of knowledge, then we advise him to not look into the books of the innovators, because they will put doubts into him that will corrupt his Religion. As for the people of knowledge and the scholars, then they know the good from the bad. This is why Abu Al-Munayyir said: 'I have closely examined the Tafseer of Az-Zamakhsharee and taken out its deficiencies with a rake (i.e with scrutiny).' So when the scholar looks into the books of the innovators, he is able to distinguish between what is correct and acceptable and what is wrong and rejected. As for if he is weak in knowledge, then he is not to read these books and he is only to take what is pure. As for what is attributed to Imaam Al-Bukhaaree that he said 'My recitation of the Qur'aan is created', then this is a slander and a lie against him. This is only from his opponents, which they conspired against him and which they invented for him and attributed to him. But he is free from this, as can be seen in his biography found in As-Siyar (Siyar A'alaam An-Nubalaa of Imaam Adh-Dhahabee) as well as other biographical collections."

**[Q]:** A person wants to go to Palestine to fight - what are the advices of the Shaikhs?

**[A]:** "Our advice to him is to seek knowledge of Islaam and to get religious understanding and to become firm in his Islaam and Creed. And we advise him to sit in the gatherings of the people of knowledge and to ask their advice and refer to them. And we advise him to not be hasty with over-enthusiasm by going to Palestine, because the present situation now in Palestine is that there is a state of confusion there. So you will find some groups that are in support of Jihaad but at the same time you will find in opposition to them autocratic authorities that cooperate with the Jews against the Mujaahideen. That is why one is not able to enter into Palestine to make Jihaad against the Jews under such circumstances, because he will fall into the command of the Jews and perhaps the Arabs or those who claim to be Muslims will kill him before the Jews do. Therefore, we advise him to become firmly established in his Religion and to take provision from taqwaa and to take provision from knowledge. So when he becomes firmly grounded in his Belief and his Religion, then Allaah will grant him the ability to make Jihaad under the banner of Islaam and a well-established foundation. This is our advice to this brother - to not be hasty with regard to this matter. Because going to Palestine and fighting there is not an easy matter. This is since there are authorities there that provide information to Israel and perhaps one will be ambushed or faced with other types of aggression, and maybe he will even be killed by those who claim to be Muslims before the Jews do so. So he should

improve himself and busy himself with making Da'wah (Calling) to Allaah, 'azza wa jall. And then Allaah will make easy for him the ability to make Jihaad. So whoever Allaah enables to make Jihaad, then all praise be to Allaah, but if not, then his intention for that will intercede for him before Allaah (on the Day of Judgement), in sha Allaah."

**[Q]:** If my husband discusses horoscope can I consider this shirk?

**[A]:** "No, this person is probably just ignorant about its ruling. Many times that people read these horoscope in the newspapers, they do so for entertainment or just to pass time. So we don't accuse them of committing shirk, but rather we advise them and we remind them that this is not permissible and that it enters into the realm of astrology, and this opposes the Islaamic Creed. For indeed rushing to accuse people of committing shirk and kufr, without confirming it and before establishing the conditions for it and making sure that what prevents those condition weren't there, this is the way of the extremists. She must advise him and remind him without accusing him. And if it is established that he is a sorcerer and he deals with magic and ties knots, then this is something else."

**[Q]:** After giving someone naseeha for over 4 months on correcting their misconceptions about Islam, when is it permissible to just give them their rights and not socialize with them?

**[A]:** The Muslim must not despair about his brother, and he must advise him until he feels that it is not likely that he will answer to the Call (da'wah), meaning that it becomes confirmed in the mind that he has completely rejected it. So at this point, he must show him his hate for the sake of Allaah, and boycott him, and warn against him and not eat with him nor accompany him. And it is permissible for him to boycott him religiously, so when he sees him he doesn't give Salaam to him and if he is sick, he doesn't visit him - this is after the proof is established against him. And Allaah does not burden a soul with more responsibility than it can handle.